M2522
Saturday, l/25/75
Westtown
Group IV
and
Sunday, 1/26/73
Barn
Lunch

Saturday, Group IV

Mr. Nyland: Who has a question.

Jeff Flanagan: Mr. Nyland?

Mr. Nyland: Yah.

Jeff: This is Jeffrey Flanagan.

Mr. Nyland: Who?

Jeff: Jeffrey Flanagan.

Mr. Nyland: Yes, Jeff.

Jeff: Can I ask a question about Movements?

Mr. Nyland: You can ask it, we'll see how far we want to go.

Jeff: For a long time it's been a question for me of how to do Movements, and I don't think I ever really understood how to do them. But last week I feel that I became clear about an approach which for me produced an experience that was very clear for me. Then ... and the approach was to think of my body as being an instrument and ... for the expression of something that was higher than myself, and while doing the Movement it became necessary for me to concentrate on trying to discover the sense or the quality of what the Movement was, and doing Movements last Sunday something opened up for me trying to do Movements like that. I don't know how to describe the experience that I had. It was at different points during the class when I felt I was able to be simple enough while doing the Movement and concentrate on that quality, and at a few points during the class something opened up for me where I just felt like I got past

something in myself and I touched that quality.

Mr. Nyland: And you want to know if that is right?

Jeff: Well, I feel it's right for myself. I just wanted to find out about it.

Mr. Nyland: Yea, I think you're right. But, there are many things connected with Movements. I think what you have as an experience is just the beginning. In the first place, I think that the Movement teaches one that there has to be a certain order given from somewhere in connection with the movements of the three different parts of the body which we use—the head and the arms and the feet—that there has to be a combination between the three directed from a certain point so that then these combinations of the different parts are in harmony in accordance with the law of that particular Movement. They are, many times, not natural movements of the body as we are living unconsciously, and because of that the direction has to be divided so that the three take place at the same time and directed from one point only, contrary to what the body itself would like to do. So it breaks up the natural way of behaving as when we are unconscious, into something that you can compare to a Conscious effort.

The question where it comes from as sending that order, is in the first place from the head because, there has to be a clarity of how a Movement should be taken and what should be the result of a movement of any one of the parts of the body. Sometimes we say that it is very helpful if I can visualize, before I make the movement, of how the posture will have to be. That is, you might say the 'function' of the mind itself, and that is quite definitely an unconscious function.

Together with that I want, by means of Movements, to be created in me a certain wish to do it right, and the movement and the music belong together in stimulating within me a desire which is correct. I call a 'correct' desire: That I want to do something in accordance with what is prescribed by the Movement itself, and not what I myself as a body would like to do. So the wish which is there, stimulated by the music, is really that I allow myself to be used for a very different purpose than only a natural way of expressing. And of course it is obvious when it has to do with the physical behavior, that there has to be a relationship with the body itself so that then again the three centers of a person are combined in a certain way which produce the Movement.

It is not a question of harmony at that time, but it is something that gradually when I wish to do this and I do it more and more perfect or in accordance with a prescription, that then the

mind and the feeling and the body itself start to be combining themselves into One and lose their own identity. Of course it is a strange thing to say that when I still have to have in mind that what I should do and I'm still subject to the influence of the music and my body is still going against the grain—naturally what it would like to do, and it has to do differently—that there has to be that kind of concentration for quite some time. But, after one does Movements for quite a number of months or years of concentrating on the Movements—and also a variety of a few Movements—then there is the chance that that what is understanding between the three centers forms a certain unity which is then not directed solely anymore from the mind but is 'directed,' as it were, from one point within oneself.

This is not so difficult, even in ordinary life. Because if you walk and you can concentrate on your walking there can be within yourself a certain point from where it is directed, and not from your mind. Sometimes you can make such a walking movement as if directed from a part of your hip—the center part—of your body and from there a command is put to that what we call 'ordinary' walking, it's very much the same with Movements as we do them. But, it is not from one's hip. It is from a level which is made by the combination of the three centers in the wish to do it all together. When they join they establish a certain level which we call a 'Being,' and it is that Being-level which is in an ordinary, natural way unconsciously of the highest quality that we can make as a personality.

This is one step. The second step is to see the body as an instrument for the wish of expressing something else. It is not then only the postures as combined together, but the representation of the body and that what is a command from one's head is now enlightened by that what is represented by the music, and the music can then indicate the particular level on which a body could be. Even if it is directed from the level of my Being which is the highest, under the influence of the music itself it can take on a different kind of character. That character when it is a representation of a Movement which is, as we call it, 'sacred' or belonging to a religious expression of oneself, then the level of one's Being is moved still higher—outside of the regular domain of a personality—and in that sense it starts to become connected with something different for a person which is not entirely his own but with which he can make a contact.

That is the second step, it takes some time before there is that complete devotion to the Movement because it means that I efface myself, I let the Movement speak, I don't want to speak

anymore. The third step is still a different, one: We do Movements in a group. There is from each person something that starts to 'exude,' I call it. That what is the level of the Being from which these Movements are directed, create for each person a certain atmosphere. The atmosphere is the expression of his wish, his feeling to do the Movements in accordance with all these prescriptions we've talked about: The dedication to the Movement itself, the wish to have the Movement express that what is not of this Earth, and the togetherness of the different people on the basis of, I say sometimes, the 'contact' of the atmospheres. That creates for the group a unity and it is expressed then, if one wants to formulate it, as a unity of purpose; so that the group as a whole, made up of each member, is then much more as an entity because each member is doing the same. The regularity and the particular way by which each person then is behaving is not only in accordance with what is prescribed by the Movement, but that what is also as a necessity of being One with each other.

That is the third purpose. When I say the 'atmosphere' of a person, I mean by that a certain form of life which is expressed a little bit more than physical. Many times I call that atmosphere a result of one's feelings, and when that feeling is closer to an emotional state within oneself it can have a tremendous force and it then takes on a coloration which is not belonging to the physical aspect of a person, but it is sometimes as if he is living in that atmosphere and the atmosphere becomes tinted emotionally, has a different kind of quality and has also a wish for unity with other atmospheres of the same kind. And so then the totality of a group can really amount to touching of the atmospheres of each person, and on the basis of an emotional quality as expressed by the wish of all of them.

I say this in this way because such experience also can be had by a person in ordinary life, and much of this—excepting where the order is given which is out of this world, really—is really comparable to certain things that can happen in one's unconscious existence. For instance, the question of relationships between people I've said many times it is threefold and there is a wish for unity on the part of each of the centers: This has to do with the second center, an emotional quality which also wishes to be unified; and the relationship is more and more unified as a whole when also this second possibility, as expressed by the atmosphere which is the feeling of people, is free to go out to the other and the atmospheres touch, and it is without any physical touching.

There is a similar relationship on the part of the mind itself, but it is a little different. It is not based on the atmosphere, it's based on rates of vibrations of the thoughts themselves; but the

atmosphere itself is a surrounding quality of a personality which ... sometimes I say perhaps one has seen that physical experience of the Sun creating a shadow when it is on one part of the body or the other, that it extends and that then when two shadows touch there is already, without the outline of the physical body there is a possibility of something touching each other as a shadow and then becoming darker. I don't know if you ever have seen that, but that is an indication of how atmospheres can actually touch each other and also join, and when it is kept free from physical joining it is an entirely different kind of experience.

In that way, that what is a Movement and the atmospheres of the different people in the group, when that can be connected there is that kind of unity which is not only the expression of the physical postures but it has the quality which is higher than anything expressed by an ordinary physical personality, and it comes closer and closer to the fact of a Kesdjanian relationship which then belongs to a higher level of Being as represented by each of the members of the group.

So what you've experienced is right, but, as I said, it is the beginning of a whole series of experiences. The more sensitive one is to music, the more you are willing to let it penetrate into you, the more you will be able to really regulate the movements of the parts of the body even when they are contra to a natural movement; and then the totality of that what one can visualize before a movement is made will bring the mind also into that same focus, and that means that there is a relationship of unity which is not of this Earth.

I say it in such words because that's the real meaning of the Sacred Music and Temple Dances. Obligatories are different; they are just for the study of the movements of the physical body, to give them flexibility and to put them under the command of the mind as the mind visualizes the Movement, of how it should be done.

All right, Jeff?

Jeffrey: Thank you.

Judy Freed: Mr. Nyland?

Mr. Nyland: Yes?

Judy: It's Judy.

Mr. Nyland: Yes.

Judy: A few weeks ago you answered a question of mine about taking a specific step in development, and you talked about how it was a matter of two thirds of myself wishing to take

that step—my mind and my feeling to be unified in that. But you talked about five ways in which one could bring oneself closer to that kind of balance, and I feel that since you answered that question it's been possible to bring some of those things a little closer to my life. But one that you mentioned was living more spiritually, and I'm not sure about what exactly that means.
Mr. Nyland: Let's call 'spiritually,' that which is more and more non-material; of that what requires less and less the expression of a word, which sometimes is communicated by means of a person in just Being and not wanting any particular expression of any kind. It means that a person has within himself the possibility of using the material form, and he also has within him the potentiality—because there is very little actual—of that what is called 'ethereal' life. 'Ethereal' simply means that it has a density which is much lighter than the matter itself; and it is created by means of a higher rate of vibration of the matter itself so that, then, it goes over into a certain form of, from our standpoint, non-materiality although it belongs still to matter, but vibrating at a different rate ... much higher rate, like the difference between a 'Do' on a scale and a higher 'Do,' one octave higher. Spirituality is connected with that, but it is a language we don't know; and in order to use it for oneself one has to try, by trial and error constantly seeing what is there within any kind of a material expression that could become ... or has a possibility of becoming more and more ethereal.

There is something in a voice that can become more ethereal in carrying that what one wants to say in a certain way, of rates of vibrations of the voice itself; and that one makes it non-material, one can try by means of changing the voice in not making it too forceful, to taking out of the voice the bass notes and to let that what is really a treble extend. But, it is only one part of it. Any kind of a tonality of a voice has overtones, and it is a question of learning how to listen to the overtones of the voice itself; and for that reason one has to be quite free from that what is the tonality of the voice and as it were, 'taking that away' or preventing it from affecting one, and wanting to listen to that what is carried by the voice itself inherently in the form of an overtone.

For us the overtone belongs to a spiritual world; and I say it is necessary to have a different kind of a language because one doesn't know it, the same way as there is no language for the emotions themselves—they are dependent on the physical expression. But every once in a while in certain states there is very definitely something that one knows when it exists, and you cannot define it in ordinary terms of the material world and it's not subject to the laws of the five sense

organs. At the same time it exists and the quality of that is that it cannot be defined; nevertheless remains a fact that one experiences, and also that one has a feeling that that what is in existence has to exist for whatever it is without any possibility of changing it. So that the language of the Kesdjanian body becomes more and more based on an exchange, as I said a little while ago, of an 'atmosphere'; but very definitely an atmosphere of a different quality of density, which is not possible to express it in a material form as long as it is connected with it.

The problem of these kind of things is that one has to learn to disconnect different forms of matter. Gurdjieff wants to continue to use the word 'matter' so that everything in this world, everywhere in the universe is material. And of course that concept is quite right if one wants to understand why density of a certain kind of material which sometimes it becomes invisible, it is easier to say that whatever I can touch and can become aware of with my sense organs is matter as far as the Earth is concerned. But if you want to extend it and say from a solid to a liquid and a liquid to a gas or a vapor and then what can come after a vapor becomes less and less dense, we go over into concepts of electricity, magnetism, relationships of molecules, possibilities of forces existing which affect each other; and if there is not a force, even the effect of a force in a field existing as a force-field or concentrated forms of certain ... certain quality, which quality one does not, uh, one cannot define. But if one goes into the material form further and further and analyzes it, one comes from a molecule to an atomic structure and from an atomic structure into electrons, and from electrons we go over into ions; and with that there is practically no particular limit, than only that what we are capable of investigating with the limitations ... within the limitations of one's mind and the limitations of our own sense organs. Scientifically we go further than that if we can by the use of light which is of a different kind of vibration rate than our light, and we call it an 'ultra' microscope.

But you see, these are the things that are still based on the existence of matter in different forms but become more and more invisible, and I can imagine that many of these things as if they go from me into the distance, become invisible and still remain in existence, only I cannot conceive of them. I can conceive of them ... I cannot perceive them, but with increased sensitivity I can gradually conceive of some things and keep on more *per*-ceiving them the further they are away from me, or the smaller they have become.

So we talk in a spiritual sense about such things—that what is felt that one knows exists, and that what is not seen—and we use words like 'belief,' fortified by that what is intuition

within us, which gives the certainty of that existence without being able to verify it in the ordinary so-called 'exact' scientific terminology. Psychology touches on that. Religion touches on that. Spirituality touches on that—that what we call in ordinary life 'spiritualization' or that what sometime is communication of certain spirits. But then, you see, we go over into a different kind of a world, and unless we know how to handle ourselves in that world, it cannot have very much of a meaning.

These things can be continued if one wants to study them, and the possibilities of course are quite tremendous if one once can get free from the ordinary, earthly material form. And there are indications of the possibility of doing that by so-called 'out-of-body' experiences, and that then what leaves the body has an entirely different quality and can go through walls and so forth. It is very much on the basis of accident; at the same time they do exist, but they don't have the qualities of our ordinary material form.

There is no sharp difference, really, between materiality and spirituality. It is the same as there is no real difference between a circumference and that what is of an exoteric, and what goes over into mesoteric and what goes over into esoteric. There are no sharp limitations, but are only indications that at certain times one is at a different place from where one was before; and then comparing the two conditions, you see that the one is more spiritual than the other.

You understand what I mean: It is a means of really establishing for oneself already the potentialities of that what will come; but the potentiality is not the existence which I wish ... at the same time the potentiality is not the material form but it is a material form which can go over into something else, and then I call it each matter has the 'potentiality' of spirituality.

If one studies vibrations there is a tremendous range of all kind of possible vibrations, and light is just one little section of it. On the one side—the left side—there is the infra-red, the so-called 'heat waves'; on the other side is the ultra-violet, the so-called 'chemical waves,' and there is a tremendous difference in the wave-lengths of certain ... and the extreme shortness of other wave-lengths on the other side, and much of that of course is not visible and we have to have special instruments in order to find out what they are and how they react in such instruments. But, you are always limited by the interpretation of that what is the result in an instrument, even if it is so fine there are many ways by which ... we cannot continue by dividing the fineness of the limitation which is laid upon us. Because we are what we are, it's only when we ourselves become spiritual—that is, in a higher level—and have new abilities of perception

which are better or more, then we can live in that other kind of a world.

That answers it, more or less?

Judy: Thank you.

Mr. Nyland: Keep on thinking about it, after a little while you will start to feel about it.

All right, Judy?

Judy: Yes.

Lori Prince: Mr. Nyland?

Mr. Nyland: Yea.

Lori: It's Lori Prince?

Mr. Nyland: Lori?

Lori: Yes.

Mr. Nyland: Yah.

Lori: Um, there is a question that I have concerning ... the direction that I see for my life is twofold; and that is maintaining an aliveness in my ordinary life which feeds my desire to grow in things on this Earth, and there is also a desire to go in another direction. It's like I consistently find myself at a fork of a road, and when I find myself there it's like I can't depend on my mind telling me which road to take, or my feelings either. It's become more intuitional, but yet that is very elusive for me because I have ... but for myself it isn't like a clear-cut reason as to why I should go in one direction or another.

Mr. Nyland: Yes, that's right Lori, and it is really that particular question: How can I find out for sure that I am going in the right direction. It is trial and error. I do the best I can under the conditions in which I live and whatever the conditions are of what I am at that time, I select always that what I feel has the best possibility. I keep on considering different possibilities which I might choose, sometimes I cannot choose because everything seems to be a little bit equal and there is no particular indication of why I should do one thing or another.

But I do know, by intuition, the taste of spirituality. If I first want to see what happens to my feeling instead of trying to define it with my mind, I have to become more sensitive to that what I know for sure by the road of feeling only and that what is then sometimes we call it a 'hunch,' or that what is a beginning of a feeling existing without as yet experiencing it. I try to continue, then, in *that* direction instead of the ordinary way which has certain qualities that I am quite certain about I don't want to have in my spiritual life.

I can in a very small way start to distinguish between what perhaps has more chance to lead in the right direction instead of the other, but it is still, I say, a trial and error. Because, many times I really don't know. I have to remain sensitive to that—whatever the results are—on me, and I constantly have to use myself and my behavior; and then scrutinizing such behavior in the way I now am behaving which is an unconscious human being using the five sense organs for the manifestations of myself, and I have to sharpen this particular 'criticism' you might call it, or at least a judgement that I want to have ... and haven't seen myself the way I am in the purest form, that I feel that that what I have expressed is an expression of that what I really wish to do. At that point you have to introduce whatever qualities of Objectivity that you are familiar with, and the more you will introduce these particular terms of Impartiality and non-identification and that what is Simultaneity for you ... all such concepts are not quite easy to understand and only a long period of association with them will give me a very definite something that I say "Yes, I know that is Impartial, or such-and-such is not as yet" ... or in one way I know there are still associations with it; and this seems to be quite clear—without associations—all of that is simply for a very long time a period in which I start to learn how to distinguish between the values of that what I live with, and I continue with the values which, in accordance with a certain concept that I always have whenever I reach the inner world of myself, have a coloration or a quality which I start to recognize gradually, and I establish by trial and error if I am right or not.

If I find that in following one road I become too irritable or I don't have enough energy, or there is something that leans more and more in the direction of crudeness or that what is really for my mind even insensitivity, or things that I feel in relation to others *not* to have any wish to share and instead of that a desire for selfishness, I can distinguish between these kind of qualities and I can make a selection of that what I consider is a virtue and that what is a vice. But, I am not quite certain until many many years afterwards; even then when I have followed a certain road, that I can say it was the best road or it was a road with many difficulties which I perhaps could have avoided. I cannot understand that—why I do certain things at a certain time, even in retrospect that I *have* done it—but at the time when I make up my mind I do the best I can under the circumstances, and then I say I hope it goes with 'God's help.'

Keep on. Try to become more and more sensitive to that what the outside world gives you and to which you react, and then introduce a new kind of information and knowledge which is pure in itself, with which you can start to weigh the qualities of that what are ... are offered to

you.

All right?

Lori: Yes.

Mr. Nyland: Keep going, Lori. Don't worry too much about it. The information you need you will get by means of Work, not by means of your feeling or your mind.

All right?

Lori: Uh-huh.

Mr. Nyland: It's good sometimes to talk about these things, because one really doesn't know what particular road one must go. You have to feel your way about. It's not indicated by any sign post, and the sensitivity we talk about is very, very necessary to understand why that has to be there: Because your instrument with which you work is your personality, and that has to be sharpened. In order to make it more able or more equipped, there is in the first place the necessity of simplicity. It is absolutely necessary to have a simplicity of aim. You must know how to express your aim in very few words. You have to see that that what is connected with an aim is a purpose which strives towards that aim. The requirements for the purpose is honesty. If you actually wish to live, you have to become simple. And we're now talking about such people who belong to this group 'Do-Re-Mi'; the group Number Four, a group in which these kind of ideas have a certain value; and not only the ideas of Gurdjieff, but value for the ideas of a spiritual kind to which there is attached a certain question: What is the use of having such thoughts and feelings. Why don't I keep asleep in the way I am. Why is there something in me that stirs and it makes me a little bit Awake, that makes me open my eyelids just half an inch and then again closing them. What is there in me when I am in bed that there is a desire that I ought to get up—or at least if there is desire that I have an idea that I should get up—and I don't do it as yet. What is the difference between a Man who stays in bed horizontally and a Man who at a certain moment says it is 'enough,' takes off the covers of himself and jumps up and starts to stand up as a Man.

That is really the kind of a person that we are talking about. We don't get very far by continuing to lie in bed and considering the questions of how to get up and what to do when I am up, and the consideration of should I get up or not. I only know it after I have gotten up and then I am out of bed; and unless I am out of bed I will never know, and most likely staying in bed I will fall asleep.

Of course, that is metaphor. That is the way we are. A person has to have these qualities I talk about. Sincerity of purpose, that is a wish to find out what is what. A constant endeavor to consider life and to remain alive, that's the third quality. Purpose, Aim, Consideration of life, and the fourth is Love of God, which means really love of Mankind as a representation of life in each person. How far it extends in the universe I don't know, and I really will not want to know. I can assume that there is life everywhere and always when I say it is 'Omnipresent,' but I only can deal with that what is within my own world. And within my own world I make these four points an aim in my ordinary life. I represent myself with these four points as being connected. I say this is the 'tetrahedron' of my existence. It has four points. It's all equilateral triangles. The distances in an ideal state are all equal and everything is in balance, and it doesn't matter which one of the four points come to the top. Because it can be taken any way you like. You can turn it, all the time one of them will point to the upward direction.

What is it I wish for myself. You see, sometimes I call that the 'All Quarters Maintainers' of a Man. It is, there are four quadrants ... in a circle and I divide it by means of two lines, *that* is the idea of an All Quarter Maintainer. It's based on the Law of Four. It is different from the Law of Three. The Law of Four is a different kind of a thing, by which I understand life better; because the Law of Three is not as yet what actually I can see since it belongs to a world of noumena, but when I talk about the Law of Seven I separate them into a Law of Four and a Law of Three, both make Seven and both are inherent in the phenomenal world. But when I want to talk about the Law of Four, I want to have much more close to me the idea of that what I actually am in symbolism that I can work with it, and therefore I say a tetrahedron is an aim in my life in which there are ... that is a possibility of growth and I have a wish towards it, and it is to be defined by these four different directions which I mentioned: This question of purpose ... the question of 'Aim in Simplicity,' 'Honesty of Purpose'—unquenching desire not to be lazy—and 'Consider Constantly Life,' and the fourth the 'Love of God' and that what is life in general and wishing to share, communicate and hold on to that what is correct in the eyes of the Lord.

These things of course can be defined more and more when I start to think about it, but when I talk about the necessity of the All Quarter Maintainers I want to take care of the totality of the circle that is the circumference which surrounds my Magnetic Center; and the extension of that by means of radii issuing from that particular center, can go in any one direction but for simplicity's sake I simply say I 'quarter' it, because then I know it is 90 or it is 180 or it is 270 or

at 360. These are the things. It is like a graduated scale. I see them and it becomes gradually for me like an Enneagram in which the Law of Four also is represented.

The totality of twelve—three times four—for me becomes a sacred number. [Aside: Yah?]
side 2 It's interesting to think about that once in a while. Because here we are, three and four: Only one unit divides them or separates them but both together added together is seven but multiplied is twelve, and twelve again is three. And I must realize how these things are connected so that when I talk about one thing I ought to consider the other also, that they all are together. When I say, 'tetrahedron' it is a four point unit, at the same time it's made up of triangles. And why these kind of combinations take place, I have to find out more and more by becoming much more sensitive to the mathematics of the universe. It's quite different from ordinary mathematics and ordinary even cosmography or even what we call astronomy. It is something that is inherent in each kind of symbol which will give me the mathematics of the universe, and for that I have enough information within myself to try to find out if I say "What is this" as an aim.

I thought about that today: What would one like to give to a person when he has his birthday. What is it that one could actually wish for. To what extent can you put in words what you would like; and not only to give, but how you would like to describe a future, how you would like to tell such a person about an ideal condition worthwhile striving for, and how to define it. And I came to these conclusions of the simplicity of life itself when it is actually only indicative of these four definite points which are important for a person. Because they all have the potentiality. They all have the possibility of growing up further and extending in space. They all can be augmented by each other, and they all can belong together. They can belong together in relationships, and whatever is given in one form to one will flow over to the other because it is connected. That is really for me a symbolism of a person extending; as I say, because of the triangles belonging together in the tetrahedron, that then at any one time any point of such a tetrahedron can be pointed to Heaven and the other three are solidly fastened to the Earth itself. That is where one starts—that first triangle—then the erection of the other three ... forming a point, and by means of the three, three triangles are again made.

One starts with one ... three triangles just by the same quantity of ... I do not know if you know these little things with matches, of how to make four triangles out of six matches. It's really amazing but that kind of concept, that concept started to penetrate in chemistry and it opened up such a tremendous quantity of new material which could be synthesized. And it was

simply based on the fact that when one writes up a formula it is only on paper and it is only horizontal, but if that can be conceived in the form of, as we call it, 'stereo'chemistry—that is, chemistry in space—there was added to that kind of a concept such a possibility of multiplying one after the other, the combinations and permutations of the different elements in relation to each other.

I'm very much interested in that kind of a concept. Because I knew the man who invented it. I know exactly at the place in Utrecht—he was a Dutchman—where that happened, and I can tell you exactly at what particular place he was walking and how, then, all of a sudden this concept of stereochemistry came to him. His name was van't Hoff, and he became a very famous chemist and he became, as it were, the 'father' of this kind of chemistry.

But this is what happens, you see: When one sits and thinks; and there is a piece of paper, and there you put an Enneagram; and then you take this Enneagram and you start to put it in front of you and then you start to turn it, and instead of a circle it becomes a globe. And then you say "But that is the world," and then something does happen when one comes to that realization which at that moment you cannot define at all, and then it goes over in that spiritual quality I talked about.

Words fail; because you see that what is taking place, and it can no longer be expressed by means of words. At the same time the concept is there and you see the reality even, but the limitations of your own wish for expressing fail you ... and that are the limitations, and that what has to take over is something of a different kind of nature; and we call it in the beginning a 'feeling,' but very soon it goes over into an emotional state of not knowing, at the same time an existence that is very definitely experienced.

I say these things for perspective's sake, to see that what we are trying to do with this kind of Work is really not only embellishing but what actually can give you a perspective within your life. And gradually become from the simplicity ... beginning with one point and then an extension of a line as a direction in movement; and then the movement of that particular line in the direction, not a linear one, forming a plane; and then the plane moving in the direction, sometimes easier ... let's say 'perpendicular' to the plane itself, forming a certain entity of space as a unit.

That is the Law of Three, and that is where the limitations end. Because then it can only—compared—as one unit become Four, and then we are in a different realm. Because when Three

becomes Four, then we have the practical application of that what are the laws which govern both the Law of Seven and the Law of Three; then one can really start to Work, because it becomes practical—to try to define it in a logical way of what should be the elements which are necessary to the further formation.

This Law of Four has a definite meaning in one's life. You see, we talk about carbon. Carbon is an element in the chemical system, and it belongs to the group '4.' The group 4 of the system of elements is divided into seven different groups, and they are distinguished from each other by means of the valences, which are the points of attraction of each element. Hydrogen is 1, for instance. Calcium, let's say, has 2 valences. Aluminum has 3. Carbon has 4, four possibilities of connecting with other elements. And then, after that it becomes minus—minus 3; it is, it starts to develop in the negative quantity by the loosening up of the 4, going down to a lower scale: 5, 6 and 7, which are represented like the up-going scale 1, 2, 3, 4.

Four is the highest point and becomes the central point of that periodic system of the elements, which is comparable to the 'Fa' condition of the tonal scale. Carbon is the fundamental cause of organic life. Sometimes it is called 'organic' chemistry or 'carbon' chemistry. And it's very interesting that in the periodic system on the next line there is another element, silicium, which is also 4—four valences. That is the maximum of the possibilities of attraction and combining. It is indication of the maximum of cooperation among the elements.

Silicium is in sand, and sand is the representation of inorganic chemistry—inorganic world, the Earth itself—carbon represents the living matter growing on this Earth. And so there are the two together as 4, and this is the meaning of the Four. And that has nothing to do with the Three, than only in the division of an understanding of how a 4-element, a possibility, should function. It should start to function in accordance first with the Law of Seven—where it belongs. Because the valences can be eliminated going down the scale to the left or going down the scale to the right, which again is the question of positivity and negativity; but that finally when it starts to function, the element itself is a unit and the three valences which belong to it make it 4, but with carbon there are the four already represented in the actuality, and then it has fulfilled its function as such and it has to become diminished. And this means in the solution for that what one sees as a symbol—the up-and-down going line—carbon is at the optimum, and then the sine curve goes down again to its ordinary maximum; that is, coming from the minimum, optimum, maximum is on the same line of its origin, but it is different in space because it has progressed.

I don't want to talk too much about it because it becomes perhaps a little bit involved with all that, but each different kind of phenomena has a meaning, and when the meaning is recognized one sees the noumena behind the meaning. Each form we are familiar with has matter, but if we realize the material form as such, we see the spiritual quality of it. There are laws in Nature based on the material world, there are combinations of laws which belong to the spiritual world in very much the same way. We say there is a philosophy of a kind which applies to the history of Man, there is also a psychology of a certain kind which belongs to the possibility of that what is a Man as he could become, and about which we don't know very much. But if we want to find out, we have to start to consider that what is potential on the same basis as where we came from as material form, and to see to what extent that what we already know can apply to a spiritual world.

This is what I mean by trial and error. We start with that what we know in ordinary life; and giving the various different ways by which we indicate how a Man should become—as I say, having very definite aim and having sincerity of purpose and honesty, and wishing not to waste any energy, and remaining standing up and not constantly in bed but wishing to be alert—that that may be all, you might say 'unconscious,' but it presents a kind of a Man belonging to that group Four: Fully alive to the possibility of something existing which he doesn't know as yet, but having in him an alertness for his life and a wish to acknowledge the existence of that ... and wishing to continue to remain alive.

Because constantly within his mind and on his lips are the words "You never can tell," and maybe tomorrow there will be a miracle. That is what I am talking about: How can one actually continue to wish to live, than only if he sees in the future the possibility of reaching something that is unreachable now. When he sees within the phenomena the possibility of a noumena behind that what actually is in existence in accordance with whatever the qualities are of his personality, that then gradually he becomes aware of the possibility of something else existing which has different kind of perception and he starts to call 'Individuality.'

That is still as far as this Earth is concerned. But there are limitations to the Earth and to his own world, and when he sits and contemplates and lets his mind go as far as it can and even he experiences that kind of feeling and mind leaving his body to investigate ... and further researching in the totality of all space, then such a Man coming back again to himself will be able to tell about that what perhaps is for him still 'as-if'; but having a very definite recollection

of what he has seen and what he has experienced, and with that he has a new kind of a light which makes him get up and say, “What is the sense of sitting here forever and ever, I want to get up and be doing.”

These kind of things mean that one is then, in the aliveness, willing to find out what is Awareness. That is really where the curtain will be torn and opened up in order to enter the holy of the holiest. But as you remember, the curtain in the temple in Jerusalem was torn from the top down, indicating that there was another force which came at that time from Above in order to help Mankind to open up and to let see, to make visible that what were the potentialities of an essential and essential-essentiality.

How it will work out for oneself and how soon one will discover what is valuable; and how many times one wishes to become impatient, and how many times one feels one is already entitled to more wisdom and not receiving it, and how disappointed one will get, and how long a patience has to be. What is it, that what can shorten one’s impatience, saying constantly “But I will know more tomorrow”: Instead of then saying that, I say “But, there is still time today, and today I will know so that tomorrow I will know more.”

You see the determination. We talk about that, now, many times about ... Work is when you have the feeling and when you have the thought, do not waste any further energy. When that is there it is as if God is touching you on the shoulder, and He says “Wake Up *now*.” It is not a little later. If it were a little later God would say “I would come a little later,” but “I *now* touch you on the shoulder, *now* you Wake Up because I am here.” It is a sign of the possibility of life extending into eternity that makes a person wish to Work; when that comes, then he says “How is it possible” that I have lived without this desire of finding out what actually is in search of, let’s say, the ‘miraculous,’ of that what must exist for me but always has been hidden: The noumena of my existence, which is beyond understanding.

When I wish to find out I keep on walking, and it doesn’t matter if I get tired. I keep on walking because there is an aim, and I say I have to reach it because *that* I have made up my mind about; and my heart is just in the state where it keeps on poking at me ... it pokes at the mind to say “Keep on being clear,” and it pokes at your body and says “Don’t sit down, you’re not as yet entitled to rest.” Wait until you have exhausted yourself; *then* you can rest a little bit, and God will give you more life to be used for the purpose of your aim.

I wish, you see, that you could look at Work, in the most general sense, as a solution to all

those Man of the Group Number Four who are there at the point of 'Fa,' ready to go over to become Five, Six and Seven. Five, you know, are the people of an emotional kind, of a Kesdjanian body with understanding of 'Sol-La-Si,' of knowing actually that what can take place in an emotional state without the use of any physical form. It is the first form of freedom; because the 'Fa' of the Kesdjanian body is at the same level as the 'Si-Do' of the physical and the continuation is into the space reserved for Conscious efforts; but then Six and Seven: Two different triads again, both representing the Soul, both the development of the potentiality which is inherent in each Man and about which those people in the group Four start to dream—and for which they only have one particular point of attachment: that is the 'Do' with which they are connected by means of a line coming from the 'Do' of the Kesdjan going over to the 'Do' of the Soul body—and then the group Four has to leave it.

Because it can only recognize the beginning of a 'Do' in the Soul body scale by its turning, having its wish fastened on noumena instead of phenomena. Below the line which separates the unconscious from the Conscious ... below the line is the world of phenomena, above is the line of the world of the atmosphere—the field of noumena—and when the 'Do' starts to turn towards noumena it finds out the spiritual values of all life existing in whichever form it might appear. When I say Five, Six and Seven, it means I have to get past that Four. I have to get out of the atmosphere of the Four, which binds me. I have to get over and across this what I call the 'optimum' of my attempts; to the exactness of my wish and my intensity of purpose, remaining honest when I go down, now, into the valleys which are still hidden from me, but going with a tremendous amount of inertia, having acquired that by the concentration of starting to bend over, at this point of optimum wishing to go into the direction of the existence of my ordinary life, but this time with what I already know and what I perhaps can apply.

At the optimum I start on the road to Participate with that what I am with that what is available as a Conscious effort and represented by an 'I'. And I wish to continue with this life in that way, but under the constant guidance of that what is of a different quality who somehow or other has come down to Earth to me and has said to me "Here, I will take you by the hand because you are willing. If you continue to have that constancy of striving, I will always be with you, but if you fail in your belief you will drown."

You remember the parable in the Bible. As long as there was that belief, I think ... I do not know exactly if it was Thomas or of some ... one of the other disciples, but I remember very well

a picture—a *graveur*—of Christ Jesus standing on the water and next to him a disciple where, at the moment when he lost his belief he started to sink and drown, but as long as he kept his belief he could remain standing on the waters.

This is really what will happen. Don't fail in continuing with your belief in Work; *that*, gradually you will find out: That the truth will be made known to you; that you actually can count on it, and that constantly having here and there already little indications of light ... points of light in the starry sky, which, although cloudy at some times and even misty, after a little while always appears again in the form of all kind of constellations and indications of all phenomena of the world already existing historically and which sometimes in mythology are deified for some reason or other. Constantly seeing that what is the wonders of the universe, for which one stands aghast not knowing how to express it; losing at that time the possibility of the phenomenal world of expressing, and trying to find the unknown world of noumena as a realization existing.

One must continue to Work without giving up. You must insist that something of that kind of truth is going to be given. You must persist in your effort to make it possible for yourself. Try to say it this way: What is it you would wish to give to each other. What is it that you would like to do, as on a birthday to say "Here, I will want to give you a certain kind of wisdom I have acquired in my life, and maybe we can share it because it may be of help for you to build up an aim, and if it is possible I would like to give you a little extra energy to take the first step." But, then I know I cannot give you more; because I cannot be in ... I am not entitled to give more than that what is necessary to Wake you Up with the indication of a first step—that life exists within you—and then it is your world you have to travel. I can still remain and look at you, but I have no more right to give you more than your share.

Will we drink to Gurdjieff? And let's be grateful for one moment that such a thing exists, and that it is possible to understand it.

I'll play a little bit.

Sunday, Barn Lunch

Mr. Nyland: I wonder all the time about the cause of the silence. Someone must start it, but when you start it you have to stop with what you are doing, so I don't know if that is a good starter.

But here we are again; *what*; now we talk about this afternoon. That you know now. We talked about it last week, the same principal: Thoughts, application, simple reminders, maybe you can associate it with the heavy winds we are having this afternoon; whatever it is, emphasis is on the Group as a whole. I started with suggesting about the bulletin; to make it your own so that you can help, so that you actually can communicate or tell people what has influenced you or what was right, and you just write a little bit about the Book that has struck you. Same with the woodworking shop—that is developing., these are the things that really are crafts in a certain way in a Group engagement.

Firefly, it is a similar kind of thing. You see, Part II, it is not finished. I could go on with further defining certain terminology, but I have decided to make a third part on a little different basis. I would like to make an introduction to that and I'm working on that. The introduction will be a combination of all kind of statements from All and Everything, wherever there is any reference to Work itself. You must understand that the First Series was not intended to give actually in a very definite form what one should do. Gurdjieff left that to the Third Series more or less, and he also left it to his own discussions. At the same time, there is in this First Series many times an indication as a result of a description of what certain people have done and the difficulties they have met in doing what they wanted to have as an aim, one can deduce from that statements which have reference to the possibility of extricating oneself out of unconscious states. And therefore this collection which I now gradually have gotten together I would like to arrange in such a way that numerologically—from the beginning of All and Everything through the book itself—there are those references by page and wherever they may happen to be; so that then it forms an introduction to the third part, which, in reality is nothing else but similar to what a Third Series should be: A description of Work in the application of daily life, and to see what kind of an attitude one should take previously ... before one wants to make certain changes in daily life.

The question for daily life is always, in the first place, the acceptance. Because, we are not familiar with what we are. We are introducing all the time mental processes; not only the associations but many times the rationalization process, which is quite subtle and one doesn't want always to believe what one is thinking. Because even the thought, when it becomes apparent that it reaches the truth, it's many times thrown away by the feeling one has about it; and therefore this whole question of first investigating that what is the instrument we have to

work with, is an important one to establish the actual value so that you can count on it.

But then again, it means that you have to use that kind of a tool, and the usage of that tool is a different kind from accumulating information. Using the tool means that you are in ordinary life and find out how you react. Because the tool has a property of reaction and, therefore, you find out from impressions from the outside world what actually you are by the way you react and the way you digest the impressions you receive. Now it is necessary to build up, in one's life, a certain attitude of wishing to be understood by oneself; so that, that what is taking place as living on this Earth and living in a Group and living in this world, that we start to learn more and more by reactions what we are in actuality and then find the truth.

Sometimes I say of the 'sharpness' of the tool, that when it is too dull—not sensitive enough—that we have to take steps to sharpen it and to become more sensitive, perceptive, really wishing to find out what is the utter capacity enabling us, with whatever we have in our life now, to reach a certain state before we die. That of course is the process of Work, and I think it is necessary that you see that Gurdjieff tried to tell us in the First Series what are; people, how have they behaved, placing it historically and descriptions of different people in different periods but constantly referring, as it were, to the 'state' in which we are now. Because that what has happened can again happen and in all probability is still happening, and that therefore the description of history is really an overall description of that what is the situation at the present time.

Now, if we know what, in the First Series, is indicated and if you take an example like Belcultassi investigating for himself about that what he considered a little strange ... and not wishing to accept it the way it apparently was presented to him and then finding out that there were certain things he really didn't understand. But, when he knew he didn't understand it he didn't want to go off on a side road just admiring himself for his particular ingenuity, he wanted to communicate with others to verify that what he had found—if that was a general property of Mankind starting with his friends, and in that form of cooperation they could find out what was more truthful. Although for Belcultassi himself it was already *his* truth, he wanted to make it *more* truthful in the acceptance of a variety of different people from..., with different backgrounds coming to the same conclusion when one considers the properties of Mankind itself ... of a human being.

Now, you see, a description of that of course applies to us and it applies to Work. Because

it's exactly that particular period; of finding out what we actually are and then comparing it in talking about it, in discussions in trying to clarify it by means of questions and answers if that is actually applicable to *all* of us instead of just to one. So one has to grow through a certain stage of that kind of development; from that what is extremely personal to start with, becomes more and more acceptable by many. At that particular point a Group starts to function as a Group, and also at such a time you don't have to relate constantly about the things which are already known. Because, you can leave them in the background; you don't have to keep on repeating things which are already known to many of us, and the further a Group will start to Work the more there is a possibility of a constancy of building on a foundation which is already understood by many and which ... of course when one wants to Work one wants to repeat it—time and time remembering that kind of foundation—it is not necessary to keep on repeating and repeating the same thing.

You see, this Group has to learn how to grow up; how to communicate and cooperate together; how to find out the different kind of types and their reaction to the same thing, to find out what is there that is similar within oneself when that what is outside perhaps is changing in a certain way. And in the true sense of the word, this is an accumulation of scientific data which then can be compared, and that kind of a research can be discussed ... and can be discussed quite impersonally.

This you must always understand: That it is not a question of wishing to be critical, and it is not a question of lowering it to the level of a little bit of gossip. The level of this kind of an exchange is really very important for continued growth and further understanding of esoteric knowledge; and in trying to put these kind of references to <u>All and Everything</u>—of the <u>First Series</u>—in <u>Firefly</u>, I think it will be helpful, really, for the value of that little bit of combination of, you might say, thoughts and feelings.

There will be another section which will be quite similar, it's also for the same kind of a reason that I would like to write about it. I have mentioned it before. I would like to write about books, about literature of esoteric knowledge, and philosophy and psychology to the extent I remember—or to the extent, perhaps, I can still have it read to me. I'm handicapped at the present time, and I've waited for doing that because such writing has to be really edited in a clear form; and my eyes are not sufficient for that purpose as yet, so that even if I want to make reference to any book that I have read and I have in my library, many times I cannot even find it.

You might say that's a pity, but we will continue simply, with patience, to see what can be done; and having that aim I think we can do a little of it, and then I believe it would be worthwhile to publish remarks like that for encouragement for the different Group members to want to read and to look up things and to become a little bit more studious.

You see, there are a few among us who are really ... I wouldn't say 'intelligentsia,' they are interested in life, they remember certain things they have learned and have been educated, but the pressure of ordinary life or their new interests have prevented them from even spending the time in recalling or rereading or rethinking about that what happened to strike them at an earlier age. I think you have to make a very definite attempt to give time and quietness, consideration and contemplation about that what has formed you in your earlier life; and the interest which you then had perhaps can be recalled and rejuvenated, but if not then at least you will see why they have had their value, and you don't have to spend the time anymore in repeating even that.

At the same time, there is such a tremendous treasure of knowledge which has been published in a variety of different forms and in different directions that a person—really, when he wants to become as I say 'cultured' now in the real sense of the word—that is, he can select that what he knows he needs. And, he has to hunt for it. Because it is not always obvious that he knows where to go, and advertising of course doesn't help at all. You have to search for yourself and really be very much interested, and simply references to certain kinds of books or things that have affected me may be of a little bit of help to some; so that you, then, from there on can start continuing to, as it were to 're-embellish' your mind, and particularly with your feeling can get certain statements for yourself which still belong but have gradually have been buried. The culture we live under constantly starts to bury that what is essence; and it is true when one is young how much more essential and uninhibited a person is, it is a pity that after several years of living on Earth he becomes much too much crystallized. It will be helpful to decrystallize, helpful to rearrange certain things in your life and become more open to the possibilities which did exist and which you can bring, again, in your own life to your own satisfaction.

All of that belongs to an exchange of a Group. We can help each other in that respect, and I think on that basis it will be much easier to cooperate and understand each other and work together. The ultimate aim is always Working together, this time Work with a capital 'W': Work for the development of one's inner life and Working for the manufacture, I call it, of one's 'Soul,' of the reality which can continue to exist in eternity. Whichever way that is, if you feel

that it applies for yourself in your feeling, then use that. Sometimes talk about your Soul, talk as if you are already making it. Talk as if you have a very special way of attending to that precious kind of activity, as if you can actually see that: While you are living, that you must remember that your Soul is still an aim and a purpose of the reality of your life.

I hear that reminder. Well, the reminder reminds me of Gurdjieff. Drink to the welfare of the Group in the future.

And now, Carolyn, since Peter is still sick, will you be so kind...

End of tape